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or their fathers' wars? Does it require uncommon rhetoric, to show that these losses and horrors fall on the many for the benefit of the few?

Who will harness himself for this peaceful combat? Its very difficulties, as well as its importance, and past success, invite you. The triumphs of other moral enterprises, once *more* hopeless than this, and the various genial, auxiliary influences of the civil and intellectual world, invite you. Science and education are awake; liberty is supplanting tyranny; Christianity is plying its hundred engines of benevolent and irresistible combination; and the sure promise and blessing of God await the obedient.

Teach the world that it is avarice, and revenge, and false honor, which in one hour fill half the dwellings in a land with the bitterest wailings. Analyze martial glory; expose the pompous array and deceitful glare of military and naval achievement. Ask if the fame of the general be not tarnished, yea, polluted even to abhorrence, with murder, and debauchery, and broken hearts of friends and foes,—with devastated fields and conflagrated cities. Lay hold on this gateway to death and hell, and aid to close it up for ever. E. G. H.

TESTIMONY OF JEFFERSON AGAINST WAR.

THOMAS JEFFERSON, immortalized by the part he took in the establishment of our independence, both wrote and acted with great decision in favor of peace. His pacific sentiments, scattered through his writings, were exemplified in the policy which he pursued as a statesman, especially at the head of our government. I select only a few extracts.

"I stand in awe," he says in a letter to Sir John Sinclair, in 1798, "at the mighty conflict to which two great nations are advancing, and recoil with horror at the ferociousness of man. Will nations never devise a more rational umpire of differences than force? Are there no means of coercing injustice more gratifying to our nature than a waste of the blood of thousands, and of the labor of millions, of our fellow-creatures?"

"We see numerous societies of men, the aboriginals of this country, living together without acknowledgment of either laws or magistracy. Yet they live in peace among themselves, and

acts of violence are as rare in their societies, as in nations which keep the sword of law in perpetual activity. Public reproach, a refusal of common offices, interdictions of the commerce and comforts of society, are found as effectual as the coarser instruments of force. Nations, like these individuals, stand towards each other only in the relations of natural right. Might they not, like them, be *peaceably* punished for violence and wrong?"

"Wonderful has been the progress of human improvement in other respects. Let us then hope, that the law of nature will in time influence the proceedings of nations as well as of individuals, and that we shall at length be sensible, that *war is an instrument entirely inefficient towards redressing wrong, and multiplies instead of indemnifying losses.*"

"Had the money which has been spent in the present war, been employed in making roads, and constructing canals of navigation and irrigation through the country, not a hovel in the highlands of Scotland, or the mountains of Auvergne, would have been without a boat at its door, a rill of water in every field, and a road to its market-town. Had the money we have ourselves lost by the lawless depredations of all the belligerent powers, been employed in the same way, what communications would have been opened of roads and waters! Yet, were we to go to war for redress, we should only plunge deeper into loss, and disable ourselves for half a century more for attaining the same end. A war would cost us more than would cut through the isthmus of Darien; and that of Suez might have been opened with what a single year has seen thrown away upon the rock of Gibraltar. These truths are palpable, and must, in the progress of time, have their influence on the minds and conduct of nations."

These remarks, though tinged somewhat with Jefferson's well-known infidelity, are much clearer and stronger than could have been expected from such a man; and the following contrast,—though not designed by himself as such,—between Napoleon and William Penn, will furnish a still more striking exhibition of his pacific views and feelings.

Alluding to the commemoration of Penn's arrival in this country, he says, "I learn, with sincere pleasure, that a day will be set apart for rendering the honors so justly due to the greatest lawgiver the world has produced; the first in ancient or modern times who has laid the foundation of government on the pure and unadulterated principles of peace, of reason, and right; and in parallelism with whose institutions, to name the

dreams of a Minos and a Solon, or the military and monkish establishments of a Lycurgus, is truly an abandonment of all regard to the only legitimate object of government,—the happiness of man.”*

In a letter addressed to John Adams after the downfall of Napoleon, he exclaims, “How miserably, how meanly has he closed his inflated career! What a sample of the *bathos* will his history present! Bonaparte was a lion only in the field; in civil life a cold-blooded, calculating, unprincipled usurper without a virtue; no statesman, knowing nothing of commerce, political economy, or civil government. I once supposed him a great man; but now I set him down as a great scoundrel only.”

VOLTAIRE AGAINST WAR.

VOLTAIRE, though a bold and bitter enemy of that gospel on which alone we can rely for the entire abolition of war, has nevertheless filled his writings with strong denunciations of this custom. “Famine, the plague, and war,” he says, “are the three most famous ingredients in the misery of this lower world. Under famine may be classed all the noxious kinds of food which want compels us to use, thus shortening our life while we hope to support it. In the plague are included all contagious distempers; and these are not less than two or three thousand. These two evils we receive from Providence; but war, in which all these evils are concentrated, we owe to the fancy of two or three hundred persons scattered over the globe under the name of princes and ministers. The most hardened flatterer will allow, that war is ever attended with plague and famine, especially if he has seen the military hospitals of Germany, or passed through villages where some notable feat of arms has been performed.”

“When a sovereign wishes to embark in war, he picks up a multitude of men who have nothing to do, and nothing to lose, clothes them with coarse blue cloth, puts on them hats bound with coarse white worsted, makes them turn to the right and left, and thus marches them away to glory! Other princes, on this armament, take part in it to the best of their ability,

* Calumet, vol. I, p. 172.